

OLIVARIAN



WHAT
ARE THESE TWO
OLIVE TREES ETC
JECH 4:1-15

I WILL
GIVE POWER UNTO MY
TWO WITNESSES --
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11.3.4

R. M. SOMMERVILLE
301 OF E. 10th ST. TO
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1906.

11.

QUESTIONS OF THE HOUR.

WHAT THINK YE OF CHRIST?

REV. J. M. FOSTER, BOSTON.

CHRISTIANITY IS A SYSTEM OF THOUGHT.

In a free republic, the people are expected to cultivate their minds to grapple with public questions and to register their convictions at the ballot box. The Kingdom of Christ is a free government. In it we enjoy the glorious liberty of the children of God. It challenges thought. It requisitions the highest faculties of the soul. "Come now, and let us reason together, saith the Lord." It is not like a system of Pagan idolatry, which teaches that ignorance is the mother of devotion, and asks us to worship we know not what, even an unknown god. It is not like Mohammedanism, which appeals to force, to power, to the sword. It is not like false systems of Christianity, such as the Greek church of the East or the Latin church of western Europe, which persecutes men who dare to think. It addresses men as reasonable beings. It commands men to think. It awakens, stimulates and quickens all the energies of the soul and prepares men for the grandest discoveries and highest achievements in science, literature and art. But Christianity is not only a system that dwells in the realm of ideas—whose home is eternity, whose theatre is the universe, whose object is human destiny—but it excites in all minds the highest class of thoughts. And this is the very

reason it is so often neglected. Our duties call us to think so much about material interests that we overlook the higher spiritual concerns. We think of what we shall eat, and how we shall be clothed. We think of a home for our family, of the wages we receive, and what our employer ought to give. We think of the policy of our Government, the financial system, our domestic trade and foreign commerce, and the peace of nations that must be maintained in order to an "open door" into foreign lands. And these things so fully occupy our thoughts that we find no place for the things that are unseen and eternal.

And, indeed, there are some who, because Christianity directs our thoughts to the unseen and eternal, do not regard it as worthy of thought. And on this account the Scriptures, from beginning to the end, insist upon their receiving the chief attention. Take as a sample, this: "The fear of the Lord is the beginning of wisdom." We desire wisdom. We wish our children to be educated. We delight to shine as lights in the world. How few remember that the fear of the Lord is the starting point of a liberal education. Without that, we begin at the keystone and build downward toward the foundation. We fail to recognize the connection between our relations to God and the daily business of life. Take this: "Seek ye first the Kingdom of God and His right-

eousness, and all these things shall be added unto you." The bread problem is not the chief, nor the clothing, nor the housing. Business, trade, home, Government, are not the most important matters. The Kingdom of God and His righteousness are our chief concern. "Seek ye first the Kingdom of God, and all these things shall be added unto you." This teaches us that thoughts connected with God's revealed will are ground thoughts, out of which spring other thoughts; and if we would erect our temple of civilization, we must build upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone; and the superstructure will rise, course on course, until the glorious dome in which Christ sits enthroned, crowns all.

But you ask, "How can thoughts about things unseen and eternal, about Christ and His mission, lie at the foundation? They do not seem to have anything to do with earning our bread, conducting our stores, building our factories, projecting our railroads, stretching a network of telegraph wires over lands and cables under the seas, and sending out our steamships. What has the knowledge of Christ and His Person to do with the duties of life?" To this we may answer: The invisible lies at the root of the visible, in all growth, in all power. A few months ago the trees were leafless, the grass withered, and the flowers faded. But now the forests are covered with green foliage, the fields with green grass, and the public gardens adorned with flower beds. The heat, the moisture, the electricity, and the action of the soil upon the roots of plants, shrubs and trees produce all this. It is just so in the realm of mind. When Christ comes into the human soul and reveals the invisible God, and makes the kingdom of righteousness and peace and joy in the Holy Ghost a real and present possession,

he is a new creature. His life is hid with Christ in God. He prepares for the immortal life by fulfilling his mission here as God plans it. He ploughs his field as God's steward; he builds his house as God's co-worker; he educates his children because they are God's wards placed in his hands for this very purpose; he is interested in science, literature and art because they are endeavors to think God's thoughts after Him. In the midst of trials, disappointments and defeat he has a joy that the world knows not of in the assurance that it is a part of God's plan of love for him. He curbs his passions, mortifies the flesh and will not defile the temple of God. He keeps himself pure, because he is going to the home of purity and dwell with Him who is Light. "He that hath this hope in him purifieth himself, even as he is pure." Our thoughts of Christ determine the whole character of life. This primal thought, "What think ye of Christ?" changes the whole face of society.

OUR THOUGHTS OF CHRIST FIND AN IMMOVABLE FOUNDATION IN HIS HOLY WORD.

This question was addressed to the Jews. They were acquainted with the Old Testament. They knew that "Christ" was an official title. It is in the New Testament Greek what Messiah was in Old Testament Hebrew. It meant "the Anointed One." It signified that the Redeemer would be anointed with the Holy Ghost above measure, and furnished with all authority and power to execute the offices of prophet, priest and king, both in His estate of humiliation and exaltation. They knew that He was to be Abraham's seed and David's son, after the flesh, but the eternal Son of God as to His divine nature. They knew that He was to be born of a virgin mother, in Bethlehem of Judea, in the fullness of time. They knew that He was to be despised and re-

jected of men, a man of sorrow and acquainted with grief, taken by wicked hands, crucified and slain, and the third day rise again. They knew that He would ascend to heaven and be seated at God's right hand, and receiving the gift of the Spirit, reign by the Holy Spirit over all the earth. With the New Testament in our hands we recognize that Old Testament prophecy respecting Christ and New Testament history correspond as the key fits the lock. And we wonder that the Jews did not see it. But a veil was upon their hearts. He appears to us to be

The most important person in the universe.

He is God. His claim to be equal with the Father would make Him the greatest impostor, were it not true. His works establish His contention. The Apostle teaches that creation is Christo-centric, for He made all things. Providence is Christo-centric, for by Him all things consist, and redemption is Christo-centric, for He has reconciled all things that are in heaven and on the earth by His cross. He is man, the Son of man, touching human nature in all points. He is the prophet like unto Moses, whom God raised up and unto whom the gathering of the people should be. He is our High Priest, upon whose atonement and intercession all men depend for forgiveness and acceptance and for every blessing of time and eternity. He is our King, who subdues us to Himself, and restrains and conquers all His and our enemies. He is the Daysman betwixt God and men, laying His hands upon both. He is our Judge, before whose throne we must all stand and give an account of all the deeds done in the body.

Faith in Jesus Christ is the indispensable condition of salvation.

Faith in each other is necessary to the peace and happiness of husband and wife

in the home. The Christian trusts Christ as Head and Husband. The soldier must have confidence in the genius of his commander and obey orders. The Christian, as a good Soldier of the Cross, trusts his Leader and Commander, and obeys Him in all things as the angels do in heaven.

The honor which we bestow upon Him here is the measure of the honor He will confer upon us hereafter.

In his first inaugural President Lincoln said to the Southern States which threatened rebellion, "I have registered an oath in heaven that I will preserve the Union. You have not registered an oath to destroy it." Every believer has registered a vow in heaven that he will adorn the doctrine of Christ in all things. Those who keep their oath and pay their vow in the face of difficulties, will be honored. But those who dishonor them will suffer loss. "To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am set down with My Father in His throne."

OUR THOUGHTS OF CHRIST FIND AMPLE MATERIAL IN THE PAST NINETEEN CENTURIES OF CHRISTIAN HISTORY.

When a theory is promulgated, the question is asked, "Will it work?" The use of steam power was once only theory. But now it is a fact. The use of electricity was only theory before Franklin appeared. But now it is demonstrated. When Christ launched His Kingdom in the world men said: It can't live in the face of enemies and dangers. But now, after nineteen hundred years of experience, it is demonstrated that it is the power of God and the wisdom of God unto the salvation of men and society.

First—It has destroyed polytheism and idolatry.

Wherever Christ has been preached, false systems have given way. When our Lord came among men, Greece had its

beautiful system of worship. The sculptor's art had reached its zenith. The Parthenon, the finest temple that ever was built, crowned the Acropolis at Athens, in which the most perfect marble statues were worshipped. There were statues to Jupiter, Venus, Juno and Minerva and Diana, not only in Rome and throughout Italy, but throughout the whole Roman Empire, which was then world-wide. There were altars in groves, in temples and in homes. They offered sacrifices of beasts, of slaves, of their sons and daughters. They sought to cleanse away their sins. They entreated these dumb idols, as the worshippers of Baal on Mount Carmel, to hear them on behalf of their homes, their cities, their country. But Christ came and began to be preached, and this whole system passed away, as clouds before the rising sun. No one to-day worships Jupiter; not one bows to Juno or Minerva. Men cried in Ephesus for two hours, "Great is Diana of the Ephesians!" but now no one bows down to Diana; no man makes her images or sells her shrines. There is still idolatry in the world, but it is an idolatry of ignorance. The missionaries tell us of the idols in India. But they are gross; they are objects of terror and aversion. There are idols in the heart of Africa to-day, but they are hideous, rough stone or wood—images savage, monstrous. Every attribute of beauty is stripped from idolatry. All worship of art has departed from heathenism. The art of the world, the paintings and statuary of the world, the architecture of the world, are requisitioned by Christianity. The pictures in Christian homes are the product of Christian artists, the Madonna and the Infant Child, or Faith, Hope and Charity. Mankind recognizes these. No one wants the forms of heathen systems. The pure and inspiring truths of Christianity have come to us. How is this to

be accounted for? The answer is, Jesus Christ is God. He is eternal life. His words are spirit, and they are life. Preaching Christ renews men and the social body. "Behold, I make all things new."

Second—It has transformed literature.

Aristotle, Socrates and Plato were great teachers. They penetrated with their keen intellects the heart of nature, and their students followed them with delight and enthusiasm. But the common people took no interest in their work. And outside the universities, they are unread and unknown. But the common people heard Christ gladly, and to-day great hosts listen to His words, spoken in a thousand different languages, every Sabbath day. Demosthenes was the greatest orator that Athens produced, perhaps the greatest the world ever heard. So far as the art of oratory is concerned, he was far greater than our Lord. But who reads Demosthenes' orations to-day? Only a few students and professors in the university. But the discourses of our Lord live and throb and delight all who have ears to hear what the Spirit saith to the churches.

Where are the cultivated intellects to-day? In Christian lands. Who are the leaders of the world's thought, the scientists, philosophers, poets, statesmen, orators, historians? They come from Christian lands. Where are the common schools, colleges, universities and seminaries, the books and printing presses? In Christian countries. "What do you think of Christ?" The thought of Christ is the inspiration of literature. Unbelievers sometimes assume great importance. They were cared for in infancy by Christian parents in Christian homes. They were drilled in Christian schools. They received a liberal education in Christian colleges. They grew to manhood under Christian civilization, wear Christian

clothes, eat Christian food, breathe Christian atmosphere, read Christian books, travel Christian railroads, and get messages by Christian telegraphs. They are living on Christianity, growing by Christianity, and yet they lift up their voices to condemn Christianity. If Christianity be untrue, why do they not go to some spot on the globe where Christianity has not yet been proclaimed, and build up a civilization without Christ, and try to construct a society, if they can, that is anti-Christian?

Third—The comforts of daily life strangely and wonderfully come through the teaching of Christ.

Our American Indians in their savage state, with their blankets and moccasins and feathers, strange dress, and their food, how precarious! and their place of sojourn, how uncertain! Go to Mohammedan countries! How poor the people! How little comfort they enjoy! Their houses, their towns and cities, their commerce and trade compare so unfavorably with ours. Who send ships to bring the products of all lands to our homes? Christian nations. Who have factories to produce what ministers to our comfort? Christian lands. They first sought the Kingdom of God and His righteousness, and all these things were added unto them. Christian mother, the comforts of your home are due to Christianity. The conveniences of the kitchen, the tableware, the lighted and furnished rooms are Christian. You owe your position as queen of the home to Christianity. You hold your boy in your arms, your girl on your knee, you have the affection of your husband, and your children a father to share the joys of the home, because Christ's words are ringing through the world. In heathen lands women are not allowed to worship in the great congregation. They are degraded, abandoned, neglected, and

trampled upon. There is no such thing as home in our sense of the word, except where Christ's words are known. "What think ye of Christ?" Christ gave you the home, its conveniences, its luxuries and enjoyments. His arms encircle you, and His Spirit, breathing upon you, gives you all this comfort and peace. Would you reject Christ? You reject home and purity, and comfort, and elevation.

Fourth—It is accompanied by all the benevolences that grace society.

Cain said: "Am I my brother's keeper?" The selfish spirit neglects those about us; the spirit of Christ cares for all about us. Our Lord illustrated this by the parable of the good Samaritan. The priest and the Levite represent the selfish world. The good Samaritan, who was supposed to be an enemy, poured oil and wine upon the wounds of the man, bound up the open sores, put him upon his beast and took him to an inn and ministered to him and paid the inn-keeper's bill. There are no eleemosynary institutions in heathen lands. These benevolent institutions are all the product of Christianity. Christianity is a system of benevolence. Christ's record is a record of pity. He was moved with compassion because the multitudes were as sheep, without a shepherd. It is common now for infidels to admire the beauty of Christ's character. The contempt for Him of former ages has passed into admiration. They speak of His intellectual power and of His goodness; but they reject His claim to be the Son of God. Follow Him in His ministry, as He touched the blind eyes and they were opened; made the lame walk; cleansed the lepers; healed the sick; mingled His tears with the tears of the sorrowful. The multitude waited upon His preaching. They were hungry. They would faint by the way should He send them away fasting. He gave His disciples orders, "Give ye

them to eat!" The blue arch of heaven was their pavilion. The mountain their shade. The green grass their dining table. They sat down in ranks of fifty. Then the Lord took the five loaves and two fishes and blessed them, and broke them, and gave them to His disciples. Peter took one row, James another, and John another, and so of the other nine disciples. A poor widow on the outskirts of the company fears her child will not get a portion. But she is reached, and herself and child are satisfied. One furthest away thinks, "If I were near Him, I would have to eat; but being so far away, I will be overlooked." But a disciple comes and gives him also, and the morsel is like wafers of honey. He eats and is satisfied, and leaves of his portion some fragments. For the poorest, most destitute, the most sinful of the sinning, the most depraved of the low, there is mercy and grace in the Lord Jesus Christ.

That was the personal exhibition of His love. Christianity is the outgrowth of Christ Himself. He said: "As the Father hath sent Me, so have I sent you." His people represent Christ in the world. His world-wide sympathies they express. They are anxious to do good just as He was. Some say, "Never mind carrying the gospel to heathen lands. Preach the gospel at home." Well, if our Lord had done that and His disciples had followed that way, the gospel had never reached us. Christ died for those whom the Father gave Him in every land. We must feel as He felt toward them, else we do not represent Him. The first Adam sinned. All men suffer the evil consequences of that original transgression. All the wars, famines, diseases and death in the world came from that original sin. And so the Lord Jesus Christ was lifted up on the cross that He might draw men of all classes unto Him. And His people are to

carry the message of the cross to all kindreds and nations and languages. Read the triumphant language of Isaiah: "Unto us a child is born, unto us a son is given; His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "Child," "Son," "Wonderful," "Prince of Peace." A babe is laid in the manger. He became the Son of man, who was the Son of God. He became wonderful. He wrought wonderful works. Christianity has wrought wonders, in renewing the earth. "Counsellor, the Mighty God." Christianity today dominates the commerce of the world. The wealth of the world and means of communication are in Christian hands. A few Christian men and women are not afraid to go and work in China, and Thibet, and India. And steam-power was made available in Christian lands. And the sunbeam was used in photography and in drawing. And electricity is revolutionizing the social order. And Christianity is the "everlasting Father." That seems to mean, never ceasing to pity; not driving away His children, not hard-hearted, but sympathetic. The Christian Church builds asylums for the blind, for the deaf, for the insane and imbecile; hospitals for the sick; homes for the outcast, and unfortunate. There is sympathy in the Christian bosom. Christianity is the everlasting Father, laying its arms everywhere. We have passed the childhood and sonship of Christianity, the age when it astonished by its miracles and wonders, when it simply stirred the intellectual power of the world. We have now reached the point where it has laid its hands on the powers of the earth, and now it is opening its heart of sympathy, and taken the lowest of the low. The Father Spirit is working. If you would do a man good you must be good to him; you must reach his soul as Dinah Morris

reached the poor soul of Hetty Sorel, the child murderer—reached it not by accusation and severity, but by laying her cheek against the cheek of the hardened sinner, until at last the love of Dinah thawed the heart of Hetty. So that heart wept tears of penitence, and Hetty was no longer a criminal, but a sorrowful, heart-broken woman. Christianity brings peace. The Conqueror from Bozra, whose garments were stained with blood, was “mighty to save.” That is Christianity. What a privilege to represent it!

When the Son of God was born the angels of heaven sang. When He was baptized the Father announced, “This is my beloved Son, in whom I am well pleased.” When He hung upon the cross the sun was darkened, the mountains quaked, and the graves were opened. When He ascended, the hosts of angels accompanied Him. When He ascended the throne, all heaven rang with His praise, “Worthy is the Lamb that was slain!” He must reign until His enemies are made His footstool. His word will yet bring

down the strongholds of sin and Satan. The faith of His people will remove the mountains of intemperance, of Sabbath desecration and of unscriptural divorce. The kingdoms of this world will become the loyal kingdom of our blessed Lord and Saviour. Our Mission in Syria will yet see Christianity dominate the land of Islam. Our Mission in China will yet see the cross subdue the Flowery Kingdom to the obedience of Christ. The witnessing church in America, the British Isles and in foreign lands will yet see the nations acknowledging the Mediatorial Dominion of Christ, and the Churches united with the Confession of Faith and Catechisms, Larger and Shorter, as their doctrinal basis; the Covenants, National and Solemn League as their bond; Psalm singing without instruments, their simple worship; and the Presbyterian form of church government their polity. “That they all may be one, as Thou, Father, art in Me, and I in Thee. That they may be one in us; that the world may know that Thou hast sent Me.”



Dr. Pentecost tells of a rajah who came to him from one of the small central cities and said: “Come out and stay with us. We haven’t a great many English-speaking men, but we can gather from fifty to one hundred college men in my State, and I will bring them to my palace and keep them a month, or whatever time you may give to them. Come out and teach us the fundamentals of Christianity. I am not a Christian, and I shall never be a Christian. I am a Hindu; but my grandchildren, and all our grandchildren here in India will be Christians; and we want them taught now. Tell your people when they send missionaries, to send their best men, because India will be a Christian country within half a century.”



Giving is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His Spirit.—*Alexander McLaren, D.D.*



God bases His rewards not on conspicuousness of service, but on fidelity to opportunity.—*G. Campbell Morgan, D.D.*



“Never be like the prophet lying down under the juniper tree and wailing, ‘O Lord, all the good men are dead, and I don’t feel very well myself.’”

NEWS OF THE CHURCHES.

ABROAD.

Mersina, Asia Minor.—Our readers will be glad to have the following from a personal letter written by Rev. R. J. Dodds at Guzne at the close of the summer holidays:

--- As my brother's wife expects to leave for a visit of some months to her parents in America, together with her little daughter, they will not be tarrying here much longer, and it will be but a little time till people will be going down in shoals to return to their homes in Tarsus, Adana and Mersina.

I have not made many visits to the plain this summer, mainly because I had mapped out work that I hoped would be more profitable in the long run. I did, however, go down with my brother to see our cousin, the Rev. J. B. Dodds, of Sterling, Kans., the day that his steamer rode at anchor in the roadstead of Mersina, which was the day before he was to land at Alexandretta, where he would see his sister, Mrs. Kennedy, and whence he would press on as quickly as possible to see the Latakia missionaries in Kessab. We were very glad to see him in excellent health and spirits. May his family and he be divinely sustained and comforted in their separation, and may his coming prove a great and distinguished blessing to the Chnreh in this land.

Perhaps you would like to know something of our meetings this summer. We had Arabic services regularly twice on Sabbath and once on Wednesday. The Sabbath services were generally preaching services, conducted by my brother and myself, and occasionally by our two evangelists, Machail Luttoof, of Tarsus, and Philip Atalla, of Mersina. The

Wednesday meetings were regularly conducted by them and our brother Gebra Luttoof, in turn. All three have had the privilege of spending the summer in Guzne with their families.

Thursday afternoons regularly we had English union prayer meetings, every fourth Thursday at Beth Aram, and the other days either at our house or my brother's. The last was at my brother's, with the Rev. Walter McCarroll as leader. It was said by those present to have been a meeting of fervent spirituality. To my regret, I was not able to be present, having had to make a journey to Mersina on an important errand, and returning too late for the meeting. ---

Our summer was like a long feast of tabernacles, a truly rich spiritual feast. In addition to what I have mentioned, Miss Metheny conducted a Bible class for children every Sabbath morning; for young women Sabbath evenings, all in Arabic, and Mrs. Dodds, Jr., conducted an English Bible class for English-speaking children. Most of the meetings were held in a bower of leafy branches of trees adjoining our house. No doubt they brought us special blessings.

Among those who left our community to-day was Miss Sterrett's girl Miroom, who was spending her vacation in my brother's house. She is from Kessab, and originally joined the Mersina Mission by certificate from Snadia. She was at that time a servant in the home of Machail Luttoof. She was anxious to learn to read. As she was fond of hearing Bible stories and wished to be able to read them for herself, I urged them to teach her, but always received the assurance that

they had done their utmost, and that she was not able to learn. Subsequently she left their service and went to his brother Gebra's, where the cares of a large household were all on her, and she really had no time to learn. - - - When she entered the service of Miss Sterrett she seemed quite broken down. Contrary to expectations, she recovered her strength, and also learned to read. Now it is her delight to read for herself the stories to which she used to listen with such pleasure. - - -

Cyprus.—A brief letter from Rev. Walter McCarroll, dated Sept. 27, contains interesting items:

Since last writing you, the major part of the summer has come and gone. To escape the worst of the heat I with my family went over to Guzne, the mountain home of our Mersina missionaries. The location of Guzne is excellent, commanding a fine view of the sea, well-covered with trees of various kinds, abundantly supplied with cool water springing out of the rocks, and furnishing sleep-inducing nights—all conspiring to make it a place refreshing to the physical man. Best of all, there was furnished the good fellowship of kindred souls, which does so much to revive the drooping spirits of strangers in a strange land.

Unfortunately for my brother, he was not able to leave his post, owing to building operations, which were then under way. He has the satisfaction, however, of seeing the Evangelical Church of Nicosia nearing completion and his future home well started.

Your readers will remember something concerning the man Fitikides, who was the immediate cause of the outbreak in Famagusta in February last, and who was compelled to recant. By the good hand of our God upon us, we secured a good position for him in the new factory recently opened in Larnaca, and transferred him with his family, without opposition or hindrance from any one. From the date of arrival in Larnaca, he has been a regular and faithful attendant upon all our services. His wife also, who had never attended an evangelical service previously, has become an adherent, and we have hopes that in good time she will become a member. Brother Philippos, whose business in Famagusta was destroyed as a result of the outbreak there, is about to engage in business in Larnaca. For a long time he had been in ill-health, but since having had a rest and change, he has become well and strong. One of the brethren remarked that God stopped his business in order to afford him time and opportunity to regain his health.

Next week we hope to send our colporteur to secure a house, if possible, and reopen the work there.

This week we are holding prayer meetings each night, in preparation for the observance of the Lord's Supper. A deep interest is being manifested, which I trust is the harbinger of blessing. As we look back, we are not without evidence of the divine blessing upon our labors. As we look forward, it is with hope and faith that the Lord will bless us still more abundantly.



The Rhenish Missionary Society reports great success at Sumatra: The number of pagans baptized during the year was 4,712, besides 136 Mohammedans. The total of Christians is now 61,764. In 301 schools 14,519 boys and girls are under instruction. The Bataks, among whom the society has its field, are the same people who in 1834 killed the American missionaries Munson and Lyman. Now 412 of these Bataks are skilled Christian workers, 27 of them being ordained ministers.

AT HOME.

Allegheny, Pa.—The following items are from Central Board for October:

FINANCIAL STATEMENT.

	On hand Sept. 1, '06.	Receipts.	Expenditures.	On hand Oct. 1, '06.
Southern Mission.....	\$2841.43	\$90.50	\$229.68	\$2702.25
Indian Mission	2398.57	724.68	371.64	2751.61
Sustentation	245.12	43.35	283.47
	Deficit.			Deficit.
Domestic Mission	820.75	83.15	78.00	815.60

These figures show a slight increase in the deficit in the Domestic Mission fund. It is gratifying to note that there is a surplus in all the other funds; but it seems strange that the fund that contributes more than any other to the growth of our Church is the one that has an overdrawn treasury.

Rev. J. S. Thompson, who was appointed at the September meeting to labor at Content, Alberta, Canada, notified the Board that duties to his congregation made it impossible for him to accept the appointment. Rev. William McFarland was appointed to this field for three months.

Rev. J. F. Crozier, who was appointed in August to go to East Craftsbury to seek to maintain the interests and rights of the church there, was present and gave a full account of his efforts. There are about twelve members still loyal to our Church. A communion is to be held the last Sabbath of October, and there is a prospect of a slight increase in membership. Mr. Crozier has been doing heroic work, and is confident that the church property, including the church building and the manse, will be saved to our body. Mr. Crozier's appointment was extended to six months. He returns at once, accompanied by Mrs. Crozier.

The reports from Presbyteries relating

to work done in congregations receiving aid from the Domestic Mission fund were quite satisfactory, and in all but a few cases, complete. The usual quarterly distribution of funds was made. In a few cases those making the reports seem not to understand fully the basis on which the distribution is made. Careful attention to the rules will obviate errors and secure promptness in receiving the money.

Southern Mission.—Rev. J. G. Reed reports that the work opens up very encouragingly. The recent storm in the South delayed some of the teachers in reaching Selma, but all, except Miss Cochran, who cannot yet leave home, finally appeared without having suffered from the storm's fury. Miss Cochran expects to be at her post after Thanksgiving. In the Selma school 300 were enrolled the first day, and in East Selma, 36. No teacher has yet been secured for Valley Creek, and it is proposed to discontinue this school in favor of East Selma, both being about the same distance from Knox Academy, and the latter being much more promising than the former. Final action was deferred until the field is thoroughly examined. Mrs. Kynette is doing good work at Pleasant Grove. The return of Miss Stewart to the work in Selma is most gratifying.

R. C. WYLIE.

MONOGRAPHS.

THE OUTRAGE AT FAMAGUSTA.

The readers of *OLIVE TREES* will recall the story of a riot in Famagusta, Cyprus, Thursday, Feb. 8, 1906, when Mr. Kasilian and other members of the Reformed Presbyterian Church in that town had their property destroyed and were driven out of their homes by a mob of nearly two thousand people. At the suggestion of Rev. G. D. Mathews, D.D., LL.D., a statement of the outrage was addressed to the Right Honorable Sir Edward Grey, M. P., His Britannic Majesty's Chief Secretary for Foreign Affairs in London, respectfully asking that action be taken by the British Government to prevent a recurrence of such attacks upon the members of the Church and such wanton destruction of their property. This narrative, after careful consideration by a special committee of the Eastern section of the Alliance of Reformed Churches, was presented to the Colonial office, with a letter explaining, for the further information of the Colonial office, the nature and extent of our mission work in Syria and Asia Minor, as well as in Cyprus. Dr. Mathews, Secretary of the Alliance, was promptly notified that the matter had been reported to the Lord Commissioner of Cyprus for inquiry, and that the result would be forwarded to him in due time.

The following letter is the reply of the Government of Cyprus, and it is made public for the encouragement and satisfaction of the home Churches and their representatives on the island of Cyprus:

DOWNING STREET,
15 August, 1906.

SIR:

With reference to the letter from this Department of the 14th ultimo, I am

directed by the Earl of Elgin to state, that he has now received from the High Commissioner of Cyprus, a report on the attack recently made at Famagusta on a shop and house belonging to a member of the Mission of the Reformed Presbyterian Church of North America.

2. It appears, that though the force at the disposal of the Inspector of Police was not sufficient to enable him to disperse the mob before rioting began, the Government left nothing undone to vindicate the law. The Police obtained the names of some 50 persons engaged in the riot, and, in due course, the more serious charges were brought before the District Court, with the result, that 15 persons were sentenced to one month's imprisonment and two small boys to seven days. Compensation was also levied on the prisoners for the damage done to the house, which was assessed at £7,10,0.

With regard to the attack on the shop and the destruction of the contents, 54 persons were prosecuted by the Police, pleaded guilty, and were sentenced to pay £100 compensation: and were bound over, each in the sum of ten pounds, to keep the peace for one year.

3. There can be no question as to the strong desire of the Government of Cyprus to protect the persons and property of the Mission, and Lord Elgin hopes that the Mission will co-operate with the Government by taking every possible precaution against offending the susceptibilities of members of the Greek Church.

I am, Sir, Your obedient servant,
H. BERTRAM COX.

THE MEMORY OF THE RIGHTEOUS.

(Translated by Rev. R. J. Dodds.)

All enlightened people delight in honor-

ing the memory of men who have been great and good, men of disinterested patriotism and philanthropy. Especially at the time of their decease are their good deeds brought to remembrance. Press and platform vie in reconnting them. Some observe anniversaries of their death, when they have been sufficiently distinguished, or of some of their great deeds. Would it not be preferable to give them due recognition while they are yet alive? Would it not be more beneficial to men and more for the glory of Christ? Would not a due manifestation of our gratitude gladden their hearts and afford them encouragement, and at the same time stimulate others, and raise up an army of volunteers among our young men for the work of Christ and the Church?

It would be difficult to make due mention and acknowledgment of the obligations our land and people are under to America for the civilizing and religious influences that have been extended to us through the missionaries that have come to us from the heart of that great nation. Many are the noble deeds they have, by the grace of God, wrought among us throughout the length and breadth of our land—deeds whose memory will abide long after those who wrought them have passed away. There is hardly a city or village or hamlet of our land that has not been the scene of them. Many of them have found fitting acknowledgment in our books and newspapers and many public addresses, for we have not been entirely inconsiderate of their disinterested work and labor of love. Beirut, our richest city, has erected monuments to some of these distinguished strangers, acknowledging their efforts on behalf of our land and people. These monuments may in course of time perish, but the influence of those in whose memory they have been erected is imperishable.

I purpose to speak of one of these respected men, whose short sojourn in Syria was a blessing of inestimable value to our land. I refer to the Rev. W. J. Sproull, formerly a missionary in Latakia, and whose work extended throughout all the Latakia district; both through the mountains and along the shore. His work covered a period of about seven years. It will afford me no little satisfaction if you allow me the privilege of making mention in an American publication of his worthy deeds. Would that my weak pen were equal to the subject! Oh, that it could contribute something toward the discharge of the great debt we owe him. But, alas! I am too conseious of my inability. The most I can hope is to present with Christian plainness and simplicity a narrative of some of the things of which I have been a witness, and of those which I experienced during the time I was under his care as a pupil and a teacher.

He and his excellent wife landed on our shores about the close of 1879, and left them in June, 1886, taking with them two lovely daughters, Eva and Florence.

The people of Latakia were fairly in love with the black-haired, gentle-featured Mr. Sproull; as he went out and in among them he took full possession of their hearts. They recognized the nobility of his character, and the promise he gave of future usefulness in still greater measure, being a young man of more than ordinary talent. Mrs. Sproull also was highly honored, being clothed with gentleness, sympathy, and humility. We were not blind to the fact that our ancient East was in poverty and ruin through the sins of its peoples; and the coming of such missionaries among us from the West, to become restorers of the breaches, filled our hearts with joy and gladness, for their coming seemed like the opening to us of a door of hope.

Mr. Sproull gave himself heartily to the study of Arabic, under the most capable teachers he could find in the Mission—men well up in the language. In addition to this, he bought the works of the greatest authorities in the language, and studied them, till he knew the interpretation of all the different schools, among whom there are many divergent views in regard to the grammar and rhetoric of so difficult a tongue. He subscribed also for Arabic newspapers, and read them. The progress he made was phenomenal. He learned to write correctly and speak beautifully; moreover, even after so many years' absence from our land, he still continues to write and speak our language. He soon began to preach in Arabic, and to assist his associates by taking a share of responsibility in the work in Suadia, and Latakia and its mountain districts.

In February, 1882, the Rev. Henry Easson, sailing for the United States of America, the Suadia school devolved upon Mr. Sproull. How difficult was the work in that field is well known to you. The money for the carrying on of this school was at that time largely contributed by Mrs. Yates; the people of the valley had little appreciation of their opportunities, and were, in fact, afraid to commit their children to the care of strangers. Under the circumstances, it became necessary to fill the boarding school with pupils from other districts, and so they were brought from Latakia, Metn, and the fellah villages, and even from as far south as Tartoos. The responsibility of selecting children for the school devolved on Mr. Sproull: and he performed the duty with his usual heartiness and ability, choosing from among Greeks, Armenians, and fellahin with great impartiality, and rejoicing in being made the agent in extending such privileges to them. Many of them he accompanied personally on

their long journeys, caring for them with the love of a father for his own children. He manifested the utmost interest in the school. Often did he visit it from Latakia, sometimes alone, but at other times in company of Dr. Beattie or of Dr. Archie Dodds. A great number went out from this school benefited by his zeal and care and kindness. Mr. Sproull was at all times and under all circumstances a gentleman, an American, and an honorable, straightforward Christian. He neither honored the rich for their wealth nor despised the poor for their poverty. He respected or despised men for what they were in themselves. How great was his patience with the weak; with what gentleness did he rebuke and correct the prevalent faults of the East; with what skill did he arouse the indifferent to activity. His instruction was both by word and deed. The whole country, from Suadia to Tartoos, felt the influence of his precept and example. He hated evil, and bore an uncompromising testimony against it everywhere, throughout the mountains and along the coast.

In 1883 the missionaries (the force then consisted of Dr. Beattie, Miss Wylie, Dr. Archie Dodds and Mr. Sproull) decided to open a school to prepare young men for future usefulness in the Mission, and in this way endeavor to avoid the necessity of bringing teachers from a distance who were in many ways unsuitable and undesirable. Mr. Sproull was made the head of the new school, and the whole responsibility of it was laid upon him. It was his to appoint the teachers, and his to lay down the rules. He voluntarily took a share in the teaching, and seemed happy and at home in this line of work. The school being in the lower story of the house in which he resided (the place that is now occupied by Dr. Ralph's hospital), he was able to

have it under his care both by day and by night. He taught all the religious branches and English and natural philosophy himself. He had classes of young men from the town, as well as the young men in the school, under instruction. He raised the grade of the school till it was one of the very best to be found anywhere in all Syria. A part of every Saturday was set apart for literary exercises, for practice especially in composition and speaking; all the exercises were carefully criticised. Every Sabbath evening a time was set apart for religious exercises and discussions, which were very profitable. In these meetings the young men became well acquainted with the Scriptures, and learned to speak to the profit of their hearers.

I hope it may not be wrong to speak of the hospitality of Mr. Sproull's home. His door was always open, and his love and kindness became known to many needy ones who sought help—moral, material or spiritual. No one who approached him in the right spirit ever withdrew from his presence otherwise than happy and grateful. His rule was to rejoice with those who rejoice, and to weep with those who weep, and in all he did to seek the interests of others.

Many were the young men who went out from his school. Some of these have fallen on peaceful sleep; some have served faithfully and untiringly in the gospel; in Latakia, Suadia, Tartos and in the mountain villages among the fellahin; in Mersina and Tarsus also; and some in Egypt and Mt. Lebanon; some have gone to America, and some have risen to prominence in business and in politics.

When the Rev. Henry Easson returned from America he became lovingly associated with Mr. Sproull in this spiritual service. During sununer vacations, Mr. Sproull never forsook Latakia. He

opened a Bible class for young men, and was so successful in interesting them in Bible study that they continued in the class; nor have we even yet ceased to gather the fruits of those beautiful helpful days. He taught us that if one does not gather in youth he will have nothing in later years. So in the brief time he was with his Syrian children he made them acquainted with a rich treasure, whose wealth grows and increases as days go by.

That his preaching was instructive was recognized not only in Latakia and its districts, but even in Beirut, the home of the orators and learned men of Syria. When he preached in the Protestant church there the deep-toned organ was silent while Mr. Sproull's cultivated voice led the congregation in praise, and the hymns gave way to David's inspired Psalms. The delight of the Beirut Christians found expression in the newspapers, which praised his preaching.

It was about this time that the government in Constantinople ordered Shoky Pasha, governor of Latakia, to close up the American schools in his district. The missionaries, of course, made a determined fight, and strove to prevent so great a calamity. They entered into correspondence with Beirut and Constantinople, and spoke with the governor of Latakia face to face. The governor of Syria came to Latakia, and it fell to the lot of Mr. Sproull to call upon him and represent the injustice of the decree against the schools. The governor received him with great politeness and promised to do his utmost to avert the threatened evil.

Mr. Sproull engaged in some important translation work, for which he was well qualified. Two important books, to my knowledge, were translated by him, though unfortunately they have never been published.

In all his missionary labors his wife

was an efficient helper. She had a great heart full of love and gentleness. Often from her windows did she observe the needy condition of poor scholars, and take steps for the supply of their needs. From her kitchen window, which overlooked a public street, she saw other objects of compassion, and often ministered to the poor, whose distress she beheld. Only one of these incidents I will recount: An old boatman from Rhodes lost his boat on the rock near Latakia, and escaped from the wreck with a broken leg. He was taken in by the kind-hearted Katrina, mother of Yusuf Fahdy, a friend of the missionaries, and provided for. Dr. Archie Dodds attended him professionally. He recovered, but was lame ever after, and had to live on charity. The boys in the street took delight in vexing and distressing him. One day as he passed by the Mission, Mrs. Sproull observed him meet a crowd of these wicked boys, who not only mocked him, but took away his stick and laid him sprawling in the dust. She hastened to his help, dusted his clothes and helped him to a seat, and gave him also something to eat. He was much impressed by her kindness, and thanked her in Greek, the only language he knew. Even after Mr. Sproull had gone he used to inquire about "the kind lady." This incident may have been forgotten by men. But certainly it is remembered by Christ as done in His name. Mrs. Sproull was an exceptional example in the matter of working diligently with willing hands, and in the Christian training of her children. There could not have been a more exemplary mother. She preached by her life of diligence to Syrian women a sermon that still lingers in the minds of not a few. It was an admonition without spoken word to quietness, patience and peace in the home life.

The death of Dr. Beattie came as a

great calamity to the whole country, for all mourned him as a beloved father; but how much more must the bereavement have been felt by the missionaries, to whom he was both a father and a guide. Mr. Sproull's family felt it very keenly.

It was not long till we lost Dr. Archie Dodds and his family. He was a youth of the greatest promise, who during his brief period of missionary labor had won his way to every heart, and had endeared himself as no one else had ever done to all the people of Latakia of every class and of every sect. He had been a helpful brother to Mr. Sproull, and all our hands were weakened and hung down helplessly when the tidings of his death came to us. Never can I forget how this sad news affected Mr. Sproull and his family. Never can I forget how his pure face was bathed in flowing tears. In his sorrow he gave us an example of brotherly love.

In June, 1886, there came to us an additional cause of grief, in the decision of Mr. Sproull to withdraw, with his helpful family, from the Mission. Then we felt that we had indeed fallen upon evil days. We realized that our sins were great and that on account of them the Divine anger had gone forth against us. But by the grace of God we have been enabled to see the good effects of the work of love that these missionaries had wrought among us, and we now beseech Him to return with His blessing, and so to shine on us with His face that we may become a faithful nation, keeping the truth.

We hope also that our friends in America who have shared with your missionaries in their labors and their tears may yet share with them in the joy of harvest, and come with them bearing sheaves of rejoicing.

MACHAIL LUTTOOF,

Tarsus Evangelist.

Guzne, Aug. 10, 1906.

GOD'S FINANCIAL SYSTEM FOR HIS KINGDOM.

THE APOSTLE'S APPLICATION OF THE LAW OF GIVING.

"On the first day of the week let every one of you lay by him in store as the Lord hath prospered him." The principle underlying this law is stewardship. The blood was placed upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the priest, when he was inducted into office. The will, the service and the movements of the priest were God's. In the holy place the golden candlestick represented the time; the table of show bread the substance, and the golden altar of incense the heart—all dedicated to God. That is true here.

1. All must give.

"Let every one of you lay by him in store." The smallest income can pay the tithe. Children receiving pennies for errands can give one in ten to God. Wesley's famous watchword was, "Justification, sanctification and a penny a week." You may be mortified because your income this year is only half what it was last year, and you can only give half as much as then. But our Lord sees your aching heart, and the odor of humble obedience is most pleasing to Him.

2. Our contributions must be frequent and stated.

"On the first day of the week." While one, and perhaps the main, design was to connect our gifts with sacred service, in having them set apart on the Lord's day, it was also intended to secure frequent and stated donations. They must be frequent to keep pace with our earnings and with the constant calls of benevolence; stated, that they may not be forgotten. And hence, they may with propriety be booked regularly. A line written on a memorandum of his charities, kept by a

systematic giver, and found after his death, suggests an important reason for keeping such a record. "I keep this memorandum lest I should think I give more than I do." This law of stated and frequent appropriations condemns the practice of giving large sums, and then for a long time nothing; and also that of giving only or chiefly at death. It also repudiates the practice of waiting to be solicited. Like the impoverished but liberal Macedonians, we must be "willing of ourselves." They gave out of their deep poverty and beyond their power.

3. Donations should be increased with the ability to give.

"As God hath prospered him." A man whose income is \$30,000 per year gives a tenth, and has \$27,000 left. The man whose income is \$500 gives a tenth and has \$450 left. The liberality must be measured by what each has left. The question is not "how much can I spare for God?" but "how much can God spare for me?" And it seems only fair to say that the first in giving one-third would have so much more left than the second after he gave one-tenth, that even the \$10,000 would not be so liberal as the \$50. A missionary testifies that "the beneficence of Louisa Osborn, a colored domestic, who, from the wages of \$1 a week, paid \$20 a year to educate a youth in Ceylon," had a moral power upon the mission equal to thousands of dollars. "It is recorded of a certain Christian in the first century that he sold himself as a slave to a heathen family to get access to them for their conversion, and for years cheerfully endured the labor and condition of a slave till he succeeded with the whole family, and took his liberty from the gratitude of the converts. During this period many poor Christians kept periodic fasts in order that they might contribute to the Church their gains by abstinence from food. Many

wealthy converts sold their possessions and gave all to the Church, supporting themselves by daily labor. When John Wesley's income was £30 a year, he lived on £28 and gave £2 for benevolence; the next year his income was £60, and steadfast to his plan, he lived on £28 and had £32 to contribute. The fourth year his income was raised to £120, and, still denying himself, he contributed £92. A Japanese has a "self-restraint box." He said, "If I would buy a dollar garment, I manage by self-restraint and economy to get it for 80 cents, and the remainder I drop into the self-restraint box, or if I would give a five-dollar feast to my friends, I exercise self-restraint and economy, and give it for four and drop the remaining dollar in the box; or if I determine to build a house costing one hundred dollars, I exercise self-restraint and economy, and build it for eighty, and put the remaining twenty into the box. At the end of the year the box is opened and the contents distributed to the poor." Why may not the citizens of Christ's Kingdom exercise self-restraint and economy for the sake of the King of kings?

When our Saviour sent two of His disciples to Bethphage to secure the ass and colt to be used by Him in entering Jerusalem, He directed that if any one objected, they should say, "The Lord hath need of them." The ass was an unclean, ignoble, debased drudge, and yet the great God needed it and the foal. He had given the prophecy by Zechariah and He needed them to fulfill it. He has appointed the means of grace and He needs them to make His people perfect. He has appointed that His Kingdom shall be sustained by the tithes of His people and He needs them. He can use all, the lowest and least. There is not the difference between the millionaire and the poor man, between the scholar and the ignorant man,

in God's sight, that we usually think of. He asks for hearts. The rich Jews cast in abundantly of their treasures into the Lord's treasure. But they had so much left that our Lord did not regard it. But when the poor widow cast in "two mites," "all her living," that touched His heart, and He said, "Verily I say unto you, she hath cast in more than they all." The woman with the alabaster box of ointment, very precious, anointed the Lord, and He made her famous for all time. "She hath done what she could." Six converts on the Euphrates gave for a chapel \$354, and their earthly possessions were hardly \$800. Their donations meant for them 1,000 days' work. In 1884 the 1,200 converts in the United Presbyterian Mission in Egypt gave £4,584, about \$17 apiece. That year the churches in America gave \$5,500,000 for foreign missions, about 40 cents per member. If we had risen to the level of the Egyptian converts that year we would have given \$170,000,000. David said, "I will not offer to the Lord that which costs me nothing."

Boston, Mass.

J. M. FOSTER.

ADDRESS OF ELDER YELLOWFISH OF THE INDIAN MISSION.

DELIVERED BEFORE KANSAS PRESBYTERY.
(Translated by Rev. W. W. Carithers.)

When at my home each Sabbath morning I go seven and a half miles to the Apache Indian camp, where a number of my friends of the Apache nation are gathered, worshipping on the old road. They have dancing and the ringing of bells mingling with their worship. Their forms are different from the form of worship customary to my own people in old time. When I meet them I see them like drunken men who do not understand, going on in their foolish way. I say to them, "My friends, I fear you are lost. The road you are following has not Jesus Christ

for its basis. Jesus came a long while ago to show us plainly the road. For this reason I come and tell you of the only safe way, through Christ." For I speak especially to the old. I say to them, "You have lost the road. You are being deceived. You believe that there are two roads, both reaching the Father's house, to heaven. The other road leads off to a distance, and ends in great harm. And you, in your worship here, are on the wrong road." They do not cast me away, although at first they did not listen so well as they do in my more recent talks.

Afterward I go to church at 2 o'clock in the afternoon. Three young men have already been speaking to the Indians in the Sabbath school at the church. These are Albert Atakony, Robert Popowetie and Preston Pohoxhuacut. I like this plan very well, though I do not hear this talk of theirs. These young men read (literally, "know paper"), and they are among the number who hasten along the way. I do not read. I only know a little—just such things as I hear; and these things I give to my friends who are less provided for, as well as I am able.

To-day, I am glad to come into your company. For three days my wife and I have been away from home. But we expect to be back at our home and among the Apache people next Sabbath day. At my home I have considerable corn and cotton growing. For this prosperity I have previously asked the Lord. And when it is completed (i. e., harvested), I expect to give the Lord His portion.

I see many new friends here with pleasure, and also this church building. I rejoice in going into God's house all these days. I have heard a great deal of religious talk; some of this talk I understand; some I do not, but I have full confidence that it is all about God's business.

This lamp before me is very manifest. It gives us a good light. Like this lamp, Jesus gives light on this road. Without this light, men continually go astray. Before I was a Christian, while going in this way, I did many things that were wrong, such as gambling, smoking, drinking and other things not good. Since receiving the light, these things do not enter into my life, and my life (face) does not turn toward them. My wife is heartily with me in all this. We both hasten on the way. I will tell my Apache friends, when I return, of our meeting here, and the wisdom of this course. They do very many foolish things—painting their faces as an animal is branded, and ringing bells in their worship of songs in which they do not use the songs which we have given us in God's Book. I do not expect to tire in going to talk to them while they continue to require advice by their foolish course. They sometimes say to me, "Are you always coming?" And I answer them that their course requires me to give them much advice.

JOHN KNOX.

SKETCH OF HIS LIFE.

(Continued from page 214.)

KNOX AND CALVIN.

While in Geneva Knox contracted a close intimacy with John Calvin, with whom he consulted in every emergency. Too much cannot be said of this mutual regard of these two great men for each other. They were about the same age and both were aggressive and independent thinkers. They were mutually helpful in all the after conflict for liberty and religion in their respective countries. Knox in later years wrote to Calvin for advice, which was freely and earnestly given by the Genevan reformer.

Hardly had Knox, however, commenced his labors in Geneva when he was called

away to visit his native country, in which he stayed from September, 1555, to July, 1556. This was a most important visit and was certainly divinely arranged by the mind of God.

KNOX VISITS SCOTLAND IN 1555-56.

Six years had elapsed since he had left Scotland, and in the interval events had been marching at a rate of which Knox himself had had no conception; the result being that he received a welcome far beyond his expectations. Partly, the change was due to the growing intelligence of the country and to the utter inability of the Roman Catholic Church, as it then existed, to stand the least inquiry. Partly, it was due to the influx into Scotland on the accession of Mary in England, of Protestants who might hope for less inquisition there into their beliefs, among whom were such ministers as Harlow and Willock, who later on became so extremely useful in the north. Knox drew to him the best men in all the kingdom, especially the young nobility, destined to rise to places of greatest influence in their native country. Lord Erskine, the future Earl of Mar; Lord Lorn, afterward Earl of Argyle, and Lord James Stewart, afterward the Regent Moray. For a whole year Knox traveled all over the kingdom, east, west, north and south, and the principles of the Word of God took deep root in all places. The Lord's Supper had been dispensed and everywhere societies were formed for the future comfort and strength of the Church.

HIS MARRIAGE.

Knox also during this sojourn home visited his old friends, Mr. and Mrs. Richard Bowes. Knox greatly aided Mrs. Bowes to reach the truth, and after careful inquiry she came out on the side of truth. The letters of Knox to Mrs. Bowes form one of the most characteristic portions of his literary legacy. Here also

Knox found a wife in the daughter Marjory, and when he returned to Geneva Knox took with him his young bride and his mother-in-law, Mrs. Bowes. Marjory Bowes died in 1560. He married again in 1564 at the age of fifty-nine, his bride being a girl of sixteen or seventeen. By his first wife he had two sons, one of whom became a clergyman in the Church of England, and by the second three daughters, one of whom became the heroic Mrs. Welsh, of Ayr. For the next three years Knox was minister of the English congregation of Geneva, and this was the most tranquil period of his life. Upon the receipt of a letter dated March 10, 1556, subscribed by the Earls of Glencairn, Erskine, Argyle and Moray, Knox resolved to leave Geneva and return to Scotland.

RETURNS TO SCOTLAND.

Committing the care of the flock (at Geneva) to John Calvin, he came to Dicpe, where he was detained longer than he expected because of some bad news from Scotland. He returned again to Geneva and while there was engaged on the Genevan Bible, to which our own King James' Bible owes so much.

On the death of Mary, Queen of England, on Nov. 17, 1558, the Protestants in all parts of Europe trooped home. Knox left Geneva for the last time January, 1559, and arrived in Scotland May 2, 1559, being then fifty-four years old. He preached first at Dundee and afterward at Perth with great success.

Up until this time the Queen Regent of Scotland had secretly favored the Protestants, but for political purposes only. When those had been attained she threw aside the mask and followed after the Roman Catholic party. She even brought in French troops to awe and frighten the people. To this the Lords rebelled, and actual conditions of civil war prevailed

for almost a year. There was, however, in this war very little bloodshed. What might have been the issue had the struggle been prolonged, it is impossible to say, but while it still hung in the balance Mary of Loraine died on June 10, 1560, and immediately thereafter, by the treaty of Edinburgh, it was settled that Francis and Mary should give up using the arms of England; that the French troops should depart from Scotland, and no office of importance held any more by a Frenchman; and that a Parliament should be forthwith assembled, the acts of which should be as valid as if it had been summoned by the King and Queen. Thus the Protestants, known then by the term, the Congregation, triumphed all along the line.

IMPORTANT PARLIAMENT IN SCOTLAND.

On Aug. 1, 1560, began the sittings of the most important Parliament that ever met in Scotland. In four days the Scottish confession was put together by John Knox and five others, and it was adopted, article by article, by the Parliament. All doctrines and practices contrary to the new creed were condemned. The jurisdiction of the Pope within the realm was abolished. Finally, the celebration of the mass was forbidden under penalty of confiscation for the first offense, banishment for the second, and death for the third. Thus at one swoop was this structure of Popery overthrown, and darkness, almost universal, now gave place to light. The commission of the Scots nobility was employed in settling ministers in different places. John Knox was appointed to Edinburgh, where he continued until the day of his death.

FIRST GENERAL ASSEMBLY.

In this same year, 1560, the first General Assembly was held, consisting of six ministers and forty-two elders. It was well that this ecclesiastical body was called into existence as a counterpoise to

Parliament. The General Assembly was destined to outlive the Scottish Parliament itself and nearly every other national institution then in existence.

MARY, QUEEN OF SCOTS.

But the progress of the reformation soon met with a severe check by the arrival of Queen Mary from France in August, 1561. With her came Popery and all manner of profanity; the mass was again publicly set up, at which the religious part of the nation was highly offended, and none more than John Knox, who ceased not to expose the evil and danger of it on every occasion. On this account the Queen and court were much exasperated. They charged Knox with treason, but after a long and earnest hearing, the Lords of the Council acquitted Knox, to the displeasure of the Queen and those of the Papal party.

Knox and the Queen had frequent meetings, at each of which our hero behaved himself as a true servant of God, and God was with him. Knox was especially severe against her in regard to her marriage with Henry, Earl of Darnley, on July 29, 1565; she being then twenty-three and he nineteen years of age. This step cost her the loss of her best counsellors, such as the future Regent Moray and Maitland of Lethington, and made Queen Elizabeth and the statesmen of England her enemies. Dr. Stalker says: "Darnley was a fool, and she was soon disgusted with him, making no secret of her dislike. On Rizzio, an Italian, she allowed her affections to decline. Rizzio was stabbed to death in the Queen's ante-chamber on March 9, 1566. Darnley in turn was murdered by the order of Bothwell, Mary's new lover. Mary and Bothwell were married May 15, 1567. Before Darnley died Mary had a child by him, the future James VI."

REVOLT AGAINST QUEEN MARY.

At this conduct the Scottish people re-

volted, and Mary signed her own demission of the crown, her infant son being crowned king. Moray was appointed regent. Finally she escaped to England, where for nearly twenty years she remained in confinement, till in 1587, in Fotheringay Castle, she laid her head on the block and terminated her tragic career. During the time of her reign in Scotland, Knox condemned her unmercifully. The removal of this woman led to peace and prosperity, and widespread work of grace was inaugurated. Knox preached at the coronation of the infant King Stirling, and everywhere his labors were incessant and fruitful.

DEATH OF KNOX.

The good Regent Moray and Knox were great admirers of each other, and now they were especially dependent the one on the other. The assassination of the Regent Moray on Jan. 23, 1570, completely shattered Knox, and although he preached so powerfully at the funeral that 3,000 were moved to tears, yet our reformer felt that the end was near. Before the end of the year he experienced a shock of apoplexy. The news of the massacre of St. Bartholomew at Paris, and the murder of the good Admiral Coligny, and the hidden secret enmity of many in Edinburgh, all operated to cause the old soldier, strong and brave in many battles, to sicken and die. Before his dissolution he prevailed with the Council and Kirk Session to concur with him in admitting Mr. James Lawson as his successor. Knox preached the ordination sermon with great power and then went home to go no more out. His deathbed meekness and sickness is most singular. His words to the Session and to his friends have their place among the golden words of history. His last words were, "Lord Jesus, receive my spirit." He died Nov. 24 and was buried in the churchyard of St. Giles, Wednesday, Nov. 26,

1572. When he was laid in the grave the Earl of Morton said, "There lies one who in life never feared the face of man, who hath been often threatened with dag and dagger, but hath ended his days in peace and honor."

There had indeed fallen in Scotland that day a prince and a great man. He linked his name with the cause of the truth. Christ and he were one. His name is everywhere linked with the greatest names of earth and sky. Far above king and queen and earthly rulers, in the clear blue, and in the company of others who in Italy, Bohemia, Germany, France and Switzerland also fought as he did. Look! Can you not read their names, Savonarola, Huss, Luther, Melancthon, Zwingli, Calvin and Knox? The last of these the equal of any of the others.

I wish now to gather up what is to be said further under these three general heads: his literary accomplishments; his striking personal characteristics, and finally, the great principles which controlled his life.

THE LITERARY EFFORTS OF KNOX.

As to his literary efforts, let me quote you Knox's own words, written as a preface to the only sermon he ever published: "Wonder not, Christian reader, that of all my study and travail within the Scriptures of God these twenty years I have set forth nothing in expounding any portion of Scripture except the only rude and indigested sermon, preached by me in the public audience of the church of Edinburgh the day of the year above mentioned. That I did not, in writing, communicate my judgment upon the Scriptures, I have ever thought and yet think myself to have most just reason. For considering myself rather called of my God to instruct the ignorant, comfort the sorrowful, encourage the weak, and rebuke the proud, by tongue and lively voice, in these corrupt

days, than to compose books for the age to come, seeing that so much is written and that by men of most singular condition and yet so little observed, I decreed to contain myself within the bonds of that vocation whereunto I found myself especially called."

"In spite, however, of this modest disclaimer, Knox is a fairly voluminous author; his works in the classical edition of David Laing, filling six considerable volumes. Many of them indeed were so occasional, called forth by the demands of the hour, that he may hardly have thought of them as serious efforts in literature; but the character thus impressed upon them—of casts taken straight from events—lends to them for posterity a peculiar value; and together they at the same time afford a tolerably sufficient image of the author's mind." His literary efforts may be classed under three heads, namely, his *History of Reformation of Religion*, his *Confession* and his *Letters*. By his letters written from Geneva and other places on the Continent, he kept alive the reformation in the mother country. In times of great concern he wrote often, and with great prudence, to the advantage of the cause he loved so dearly. His letters are weighty and powerful, and, like Paul of old time, by his letters he did much to make possible the great cause for which he was contending. He published but one sermon: a sermon on Isaiah 26, 13-21,

(To be continued.)

Boston, Mass.

SAMUEL McNAUGHER.



A well-known Presbyterian minister in Chicago, Ill., has taken the trouble to examine the entire New Testament on the subject of money and covetousness. He says: "One verse in every four in the Gospels of Matthew, Mark and Luke, and one verse in every six in the whole of the New Testament, have to do with money and covetousness." Let me say this with all the emphasis of which I am capable, that not to allow God to come into our business, and not to be rich toward God, is not only to shut Him out of the greater part of our lives—an inexpressible loss—but it is to shut ourselves out of the Kingdom of heaven."

preached at St. Giles' Church, Edinburgh, Aug. 19, 1565. For preaching this sermon, which gave offense to Darnley, who heard it, Knox was silenced; and he printed it in self-vindication.

KNOX A GREAT PREACHER.

Knox was a great preacher of righteousness. His word was with power. Great audiences were moved under his words as by an enchanter. The common people heard him gladly. He was loved by the great rank and file of the Scottish people. While this was true, yet Knox always had the ear of the nobility, and chiefly because they knew Knox to be sincere and because also very Biblical. He knew his Bible well and used it like a Damascus blade, cutting asunder the chords of sophistry and ignorance and sin. Knox's words were clear and crisp. He was absolutely fearless, and no matter who might be in the audience, Knox preached the message God gave him. He preached in all parts of the kingdom and everywhere vast crowds attended upon his word. Even to the very last, although almost carried into the pulpit, his energy would soon assert itself. "He was so active and vigorous," says another, "that he wis lyk to ding the pulpits to blads and flie out of it." What a voice that was, as he witnessed against the evils of his time and pointed his people to the way out into a large place both as to Church and State!

EDITORIAL NOTES.

The missionaries to Syria—Rev. and Mrs. Andrew J. McFarland, with their daughter and Miss Zada A. Patton—sailed from New York for Liverpool on the S.S. Oceanic of the White Star Line, Wednesday, Oct. 10, 1906, at 10 A. M. Their manifest devotedness made an excellent impression on a host of new friends in New York, and they left for their field of labor in fine spirits, followed by many prayers. The letters that came to our address after their departure were forwarded by Saturday's foreign mail, and would probably reach them before leaving London.

The missionaries arrived at Liverpool Wednesday morning, Oct. 17, after a rough passage. All were well.



The following item should have appeared among home news:

A farewell meeting for Mr. and Mrs. McFarland was held in the lecture room of the Central Allegheny R. P. Church on Tuesday evening, Oct. 2. A large audience was present. Addresses were made by Professors Willson and George, Revs. T. C. Sproull and F. M. Willson, Mr. T. S. Trumbull and Dr. McAllister. The pastor, Dr. J. W. Sproull, presented to Mr. and Mrs. McFarland a well-filled purse from the congregation and Spring Garden and Compromise Street Missions. The rest of the evening was spent socially, the ladies furnishing refreshments.

The following persons now engaged, or expecting to be engaged in mission work assisted the Central Congregation in carrying on its missions: Mr. Dodds, Mr. Kempf, Mr. McCarroll, Mr. and Mrs. McFarland, Mr. S. Edgar and Mr. Norman Euwer, of the Presbyterian Church.

COM.



There is a loud call for a missionary teacher to take charge of the school work at Tak Hing Chau, China. On the death of Miss Torrence, Mrs. J. M. Wright volunteered her services, and her faithful and untiring labors have accomplished good results, but other duties have a prior claim on her time and attention. There should be definite and unceasing prayer to the Lord of the harvest for laborers. The work is His, and in answer to true prayer He will not fail to raise up and qualify and thrust out a teacher or teachers to make known to the children and youth in that needy field the only way to life.



The rings entrusted to us by the late Miss Jennie B. Torrence, to be disposed of



for the benefit of the Chinese Mission, have not yet been sold. The offers received up to this time are so far below their intrinsic value that we are holding them in the expectation that some one will purchase them out of pure love for the Mission. The fact that they are the parting gift of one who had consecrated her whole being to the work of Christ in the foreign field is the true measure of their value.



Since last report we have received and

forwarded to Dr. John G. Paton, for the work in the New Hebrides:

\$15 "for the coming of His Kingdom."

\$182 from friends, through Mr. W. R. Moody, East Northfield, Mass.

\$5 from Mr. F. J. Lutz, Swarthmore, Pa.

In acknowledging previous remittances the Doctor says, among other things:

"I am deeply indebted to you for your continued kindness to me and to our Mission. And I am glad you have fresh volunteers for your fields. I was sorry to see Miss Cunningham's death noted in your interesting magazine. It is most gratifying to see how your dear old Covenanting Church keeps up its interest in missionary work, and my constant prayer is that in the conversion of souls, God may give you a thousand-fold in every branch of your mission work. - - -

"If it had not been so helped from America, I do not, for the last two years, know how we could have kept our Mission going; yet I have not written to ask any person for a sixpence. I am more and more a believer in prayer, and in direct answer to prayer. Christ is faithful in fulfilling all His promises to us in His work."



OLIVE TREES has received from Rev. J.

C. McFeeters, D.D., the first tract of a series that he proposes to issue monthly for a year on "Present Truth." This tract is on "Divine worship, and is largely devoted to answering the question, 'How may we know that we are acceptable worshippers?'" In reply he presents the following four considerations:

"(1) The heart should be engaged for the service.

"(2) Faith in Jesus Christ should be in lively exercise.

"(3) The worship must be spiritual.

"(4) Obedience to the divine law of worship is imperative."

The second of the series is to be on "The Praise Service."

We shall be glad to know that these tracts have a wide circulation throughout the Church, as young and old need special instruction on topics that are correctly described as "present truth." They, as the publisher informs us, can be obtained with the name of the Church whose young people circulate them on the first page and the hours of service on the second page, "if the order be sent promptly on receipt of sample copy." Price, with alterations, \$1.00 a hundred. Address

J. C. McFEETERS,

1511 Christian St.,

Philadelphia, Pa.



Uninterrupted sunshine makes a desert. Earth's forests and gardens are daughters of the clouds. The sun is beautiful and joy-giving, but the clouds are a necessity also. Cloudless skies mean barrenness. So, in our lives, the cloudless life is the fruitless life. The fruitage that gladdens human lives is the offspring of sorrow and pain. Power to help and bless springs from contact with trouble and from stern Apollyon-wrestle. Weariness and woe bend beneath burdens of blessing. The days that are dark and dreary are not the days that are lost. They are divine arches that lead through semi-darkness to greater light beyond. Their ministry is not so much to us as to ours; not to fill our hearts with joy, but, through us, to fill other hearts, and so to give us the divinest joy, the joy of helpfulness. Felicity is less than fruitfulness, and cloudy days are not unblessed.—*Zion's Herald*.

POST OFFICE ADDRESSES OF FOREIGN MISSIONARIES.

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REV. G. M. ROBB, <i>Jewish Mission,</i> <i>800 So. Fifth Street, Philadelphia, Pa.</i>

POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, Cotton Exchange Building, New York.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 507 Penn Building, Pittsburgh, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburgh, Pa.

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